BIBLE BOOK STUDY

EZRA FLORY

Bible Book Study

By

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THIS BOOK
IS
RESPECTFULLY DEDICATED
TO THE
STUDENTS OF CLASSES
WHO SO EARNESTLY SOUGHT
TO UNDERSTAND THE
BIBLE

PREFACE

This book has been prepared in response to urgent requests by many students at institutes and by others who desire to understand the Bible better.

Nothing can be more valuable than to understand the contents of the Bible by comprehending, first of all, a bird's-eye view of its contents as well as by understanding its historical setting.

Diagrams of many of the books are presented in order that truth may reach the mind through the eye. Students are encouraged to make diagrams of other books and to vary the diagrams already presented. Margins and blank pages may be used for other diagrams.

In the hope that many shall be led to a deeper appreciation of the Book, this little volume is sent forth.

Elgin, Ill., September 1, 1926.

INTRODUCTION

This is a unique little volume written by a scholarly man who does things in a unique way. The discussions are brief, helpful and pointed. He says much in little and leaves with the reader the opportunity to say more and the inspiration to investigate further. The book beams with religion, but contains little of theology. The numerous diagrams are original, different, compel attention and will make the lesson stick. Sunday-school workers and other students and teachers of the Bible are here offered a "helpful help" in their noble adventure. Busy people can take up the studies of such parts of the Bible as especially interest them, read what the author says, turn to that particular book of the Bible and read it with a new appreciation because the path has been blazed by one who has gone that way before them and has so marked it that they will not lose the trail.

J. E. Miller.

Elgin, Ill.

September 8, 1926.

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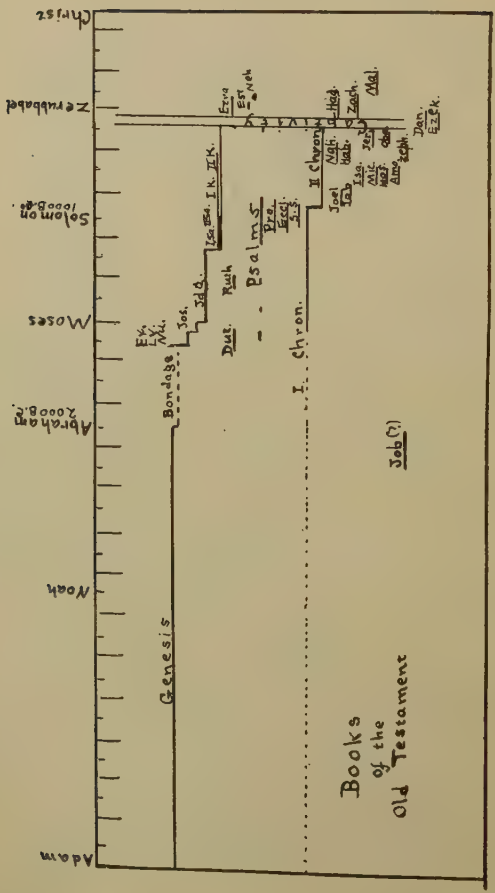
Since we are primarily concerned in this study with a bird's-eye view of the Bible, let us begin with Christ. Place a cross on a sheet of paper. From the base of the cross draw a horizontal line four inches to the left. This represents the four thousand years from Adam to Christ. Divide the line in the center. Here write "Abraham." This will be 2000 B. C. Now draw a two-inch horizontal line to the right from the cross. This reaches our time. Dividing the left line between Abraham and Christ we have Solomon, about 1000 B. C. Dividing similarly to the right of the cross we have the Crusades, about 1000 A. D. Again, dividing between Abraham and Solomon we find Moses, 1500 B. C. Dividing between the Crusades and our present time we locate Luther and the Reformation, 1500 A. D. Once more we will divide between Solomon and Christ and we find Ezra, about 500 B. C. Dividing between the Crusades and Christ we locate the Fall of Rome, 476 A. D., or the dawn of the Dark Ages which extended to the Crusades. Thus we find Abraham as far B. C. as we are this side of Christ. Moses built a tabernacle; Solomon built a temple; Ezra's time saw a temple restored.

It will be seen by the diagram that Genesis covers about five-eighths of the entire Old Testament time. Exodus, Leviticus, Numbers and Deuteronomy come


Adam
Noah
Abraham 2000 B.C.
Moses
Solomon 1000 B.C.
Zerubbabel
Christ
Genesis
Bondage
Ex. Lv. Nu.
Jos.
Jdg.
Ruth
Dut.
Psalms
Pro. Eccl. S.S.
I. Chron.
II Chron.
Ezra
Est.
Neh.
Hag.
Zach.
Mal.
Dan.
Ezek.
Joel
Nah.
Hab.
Isa.
Mic.
Mal.
Amos
Job(?)
Books of the Old Testament

within the life of one man—Moses. The book of Joshua follows and occupies but part of the time of Joshua's life. Judges is about four hundred years and includes the book of Ruth and part of First Samuel. The Samuels and the Kings bring us to the Captivity. The two Chronicles are a restatement of events, the former cataloguing genealogies from Adam to David and closing with the life of David, the latter carrying us from Solomon to Judah's captivity. Near the close of this book Jeremiah is prominent. The book of Ezra follows and opens with Jeremiah mentioned in the first verse. Esther records how the Jewish feast of Purim began and happened between the sixth and seventh chapters of Ezra. Psalms is a collection of worship praises and outbursts of praise or other emotions and petitions, extending over the time from Moses to the Captivity—a thousand years. Job, perhaps, belongs to the time of Abraham. Proverbs, Ecclesiastes and Canticles were written or collected in Solomon's time. The prophets for whom we have books will be arranged in the time of Second Kings and Ezra, with the exception of Malachi, who came a few years later. Daniel and Ezekiel prophesied during the Captivity, the last three after the Captivity and the others were pre-captivity prophets.

Thus it will be seen that there are great spots in the Bible when events pile up and the narrative goes into detail. Such spots are important. The first spot is in connection with Abraham, Isaac and Jacob. It takes three-fourths of the book of Genesis. The second spot

is in connection with Moses and Joshua. The third great spot is that of the prophets, all of whom wrote within a period of four hundred years, and most of them within half of that time. The fourth spot of accumulating attraction is that of Christ and the Apostles.

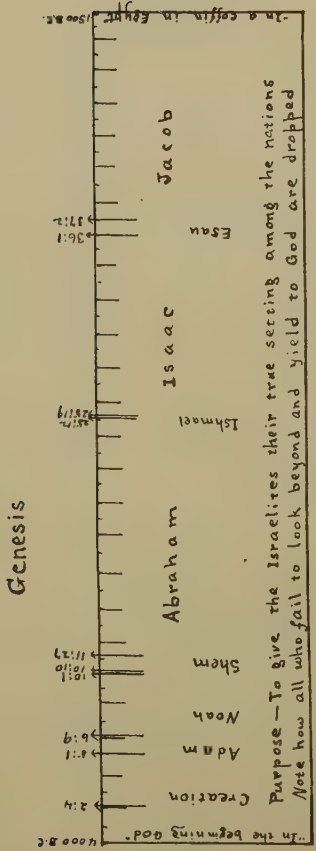
Thus it will readily be seen that the books of the Bible did not come to us in a steady and uninterrupted stream. Nor were they written in the order in which they are placed in the Bible. A good understanding of the times in which these books were written is in itself a helpful commentary.

GENESIS

This book is so named because of its beginnings. Here is the seedbed of all we shall find later. Listing these beginnings we find God, Satan, the inorganic world, early life, later life, man, innocence, sin, redemption, language, the altar, judgment, nations, marriage, birth, death, covenants.

The book opens with the significant phrase, "In the beginning God," and closes with the phrase, "In a coffin in Egypt." It sweeps over God's creation to find *man*. It dismisses with a stroke to discover the man after God's heart, shows the people of God's choice from among the masses of humanity, and gives them their place in God's plan. It is concerned with one thing primarily, and that is to show Israel's true place among the nations and the philosophy of this position—redemption. Thus God in Genesis has chosen the seed with which he will later sow the fields of the world. The fields must be zealously hedged and guarded until the seed is ripe. In the fullness of times Jesus will come and send forth the sowers of this precious seed.

The natural divisions of the book are indicated in the diagram. The reference 10 : 10 should be 11 : 10.

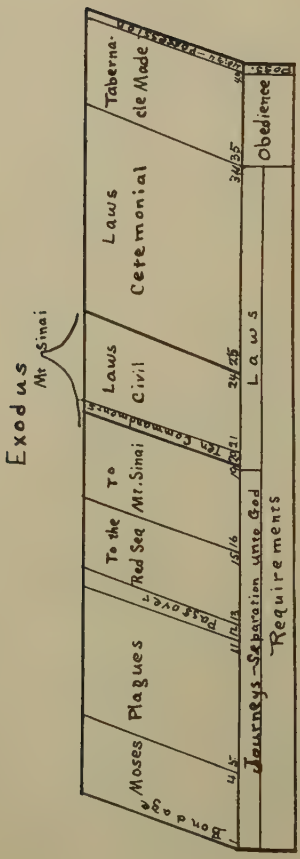

Genesis
"In the beginning God."
4000 B.C.
Creation
2:4
Adam
4:1
6:9
Noah
10:1
10:10
11:27
Shem
Abraham
25:19
Ishmael
Isaac
36:1
37:2
Esau
Jacob
Purpose — To give the Israelites their true setting among the nations
Note how all who fail to look beyond and yield to God are dropped
"In a coffin in Egypt" 1500 B.C.

EXODUS

This book is named for the idea of *going out* (exit).

Early in the book we find the children of Israel in abject bondage to the world ruler at that time. There is no earthly hope. All the plagues are strokes at Egyptian gods, which consisted of the River Nile, reptiles, insects, cattle, the eldest son. Note the climax, as it approaches and at last culminates in the eldest son. Study the counter proposals of Pharaoh and his final overthrow. Many see in this series of events a typical picture of a soul's struggle to be free from the bondage of Satan. The freedom was wrought by God, by power, through a man, by blood.

The journey led Israel to Mount Sinai, where they stayed a year, during which time we have half of the book of Exodus, all of Leviticus and one-third of the book of Numbers. Striking, indeed, that these slaves should go to Bible school one year immediately after leaving Egypt! It did not take long to reach Sinai. We indicate a mountain in the center of the diagram. Here God proposed a covenant (Ex. 19: 4-6). It was a *love covenant.* (Review the covenants with Adam, with Noah, with Abraham, in Genesis.) This love covenant was so sacred that ancients looked upon it as more solemn than marriage. It was proposed by God, who, all along the journey, thus far, had shown his goodness and patience. Who would refuse such a proposal?


Exodus
Mt Sinai
Bondage
Moses
Plagues
Passover
To the Red Sea
To Mt. Sinai
Ten Commandments
Laws Civil
Laws Ceremonial
Tabernacle Made
Obedience
Laws
Journeys—Separation unto God
Requirements

It is called the Blood Covenant. The so-called Ten Commandments are in reality the terms of this love compact—known in the Old Testament as "the words of the covenant." Were we to use the word contract we might understand it better. Details of this contract are made, and at last in chapter twenty-four the final signing or mixing of blood is made. Substitute blood was used. Compare Jer. 31: 31 to note that while God kept his contract, Israel broke it. This prophet saw the time when a new contract would be made. This was realized when Jesus passed the cup (Luke 22: 20). For this reason we are urged by Paul (1 Cor. 11: 25) to observe it. It is now our blood covenant in the blood of Jesus himself.

The remainder of Exodus is devoted to the building of a tabernacle in order that these covenanted people might fellowship with the contracting party. There has been a coming out of Egypt. There has also been a coming into the Lord's fellowship; as much positive as negative. Note the expressions, "Thou shalt make," in chapters twenty-five to thirty-four. Note the expressions, "And Moses made," in chapters thirty-five to forty. Thus when there had been deliverance *out* of Egypt *unto* God, a contract, directions for building a sanctuary, obedience to those directions, God came and indwelt the sanctuary with his glory.

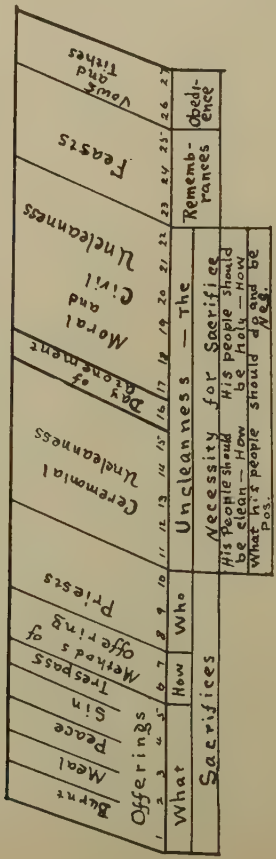
LEVITICUS

This book is named after Levi, the teacher tribe. It is the book of law. Jewish children began formal Bible instruction here. We are still at Mount Sinai. The key text of this book is *holy*. "I am holy, be ye holy." We have now had a sanctuary where the covenanted children may meet God. But how shall unholy people approach God, who is so holy? This necessitated offerings and a priesthood to administer them. See the diagram. Turn to your Bible and underscore five kinds of offerings, one in each of the first five chapters. Use a blue pencil.

But everywhere these people turned they were reminded that they were unclean. List the conditions under which they were unclean in chapters eleven to twenty-two, and the methods for cleansing. Near the center of this book lies the great *red* chapter of Atonement. Once a year people gathered in sadness. Study the procedure, beginning with high priest and reaching all the people. Study the story of the two animals, one led away into the wilderness of forgetfulness and the other sacrificed. Think of these types, prefiguring Christ, our Atonement. But the sadness did not last long. The following days for a week were expressions of great joy after such serious atonement.

There is sound pedagogy in the plan to remember the obligations of sacred things in the cycles of feasts men-

tioned in chapters twenty-three to twenty-five. The last two chapters are devoted to the details of vows and tithes under which, on the human side, the success of the Mosaic institutions would be assured.



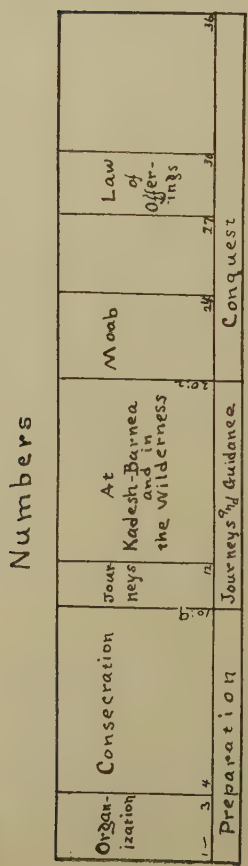
NUMBERS

This book is so named because twice in it the census of Israel was taken, once in chapter one and another time in chapter twenty-six.

The student should read these chapters, placing in Arabic figures the enumeration for each tribe. Notice the remarkable provision to save from war the teacher tribe of Levi (verse 47f.). Wars always have sagged the morals of people. Moses saved the teachers in order to do a larger service, or reconstruction in morals. They were the conscientious objectors, but only to do a greater service. We are still in need of saving Christian leaders and teachers to stabilize morals, and this is the very time for such soldiery. When the land was divided later this tribe was scattered among all the others, in order to do his work of teaching.

In the last half of Exodus we saw a tabernacle erected. In Leviticus we had the law stated, the priests were consecrated and lessons given. In the first part of Numbers we see the nation at school getting these lessons.

The first part of the book sees the movements toward marching to the Promised Land. The tribes are organized for marching and for camping. Each one is assigned a part to do or bear. The numbering in the first chapter is to know clearly how many fighting men there are, for the march will be difficult. One


Numbers
Organization
Consecration
Journeys
At Kadesh-Barnea and in the Wilderness
Moab
Law of Offerings
1
3
4
10:9
12
20:2
24
27
30
36
Preparation
Journeys and Guidance
Conquest

year has now elapsed since the arrival at Sinai. Jethro is invited to go with them. They might have reached the Promised Land in a month, but at Kadesh-barnea they halted and sent out spies. Unfaithfulness resulted in the face of guarantees that they could enter. The old generation died off after a determined effort to force the battle when God had withdrawn. Younger people are sometimes the folks who must carry forward the tasks begun by older ones, for they will do it even better.

The leadership of the Lord in the fiery pillar is worthy of study. Israel was but to follow this. When it stopped Israel stopped; when it moved Israel moved.

Chapters 20: 14—27: 23 are devoted to three conquests on the east side of the Jordan. The last ten chapters are devoted to selection of Moses' successor, triumphs, vows, allotments to two tribes and a half tribe, record of wilderness stations, and provisions for allotments in Canaan, being assured of its occupancy.

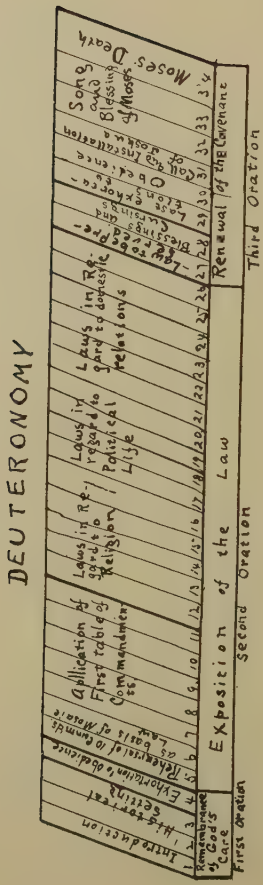
DEUTERONOMY

One can read in this title the sense of *duty*. The book is named from the idea of repetition or second lawgiving.

This is a review book covering Exodus, Leviticus and Numbers. It consists of three great orations delivered by a gray-headed man in his farewell to a people with whom he had lived, for whom he had suffered (Heb. 11: 24-26), and for whom he would have died. He once thought he could not talk well. It is now believed by experts that these orations are greater than those of Demosthenes, Cicero, Burke, Webster—the greatest in all literature.

To make an orator it is necessary to have a great man, a great theme and a great occasion. These combined in Moses.

Let us see the diagram and then read these orations again.

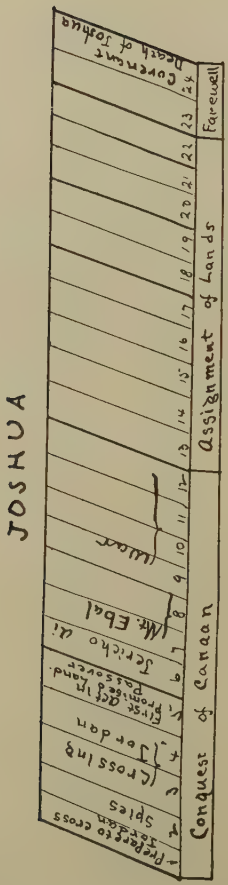

DEUTERONOMY
Introduction
Historical setting
Exhortation to obedience
Rehearsal of 10 Commandments as basis of Mosaic Law
Application of First table of Commandments
Laws in Regard to Religion
Laws in Regard to Political Life
Laws in Regard to domestic relations
Law to be Preserved
Blessings and Cursings
Last exhortations
Obedience
Call and Installation of Joshua
Song and Blessing of Moses
Moses' Death
Remembrance of God's Care
First Oration
Exposition of the Law
Second Oration
Renewal of the Covenant
Third Oration

JOSHUA

This book is named after the principal character in it. Joshua was born in Egypt, and comes to attention first in the seventeenth chapter of Exodus at Rephidim. He was a courageous man, and Moses conferred the office of leader upon him in the presence of the assembly, when Joshua was about eighty years old.

In his commission (Joshua 1: 1-9) not one word is said about bow or sword or spear. In obedience to Jehovah lay Israel's strength (5: 13, 14).

Joshua is characterized by perfect faith in God, great courage, leadership of men, enthusiasm, and fidelity in the discharge of his duties.


JOSHUA
Prepare to cross Jordan
Spies
Crossing Jordan
First act in promised land. Passover
Jericho ai
Mt. Ebal
Wad
Conquest of Canaan
Assignment of Lands
Farewell
Covenant
Death of Joshua

THE BOOK OF JUDGES

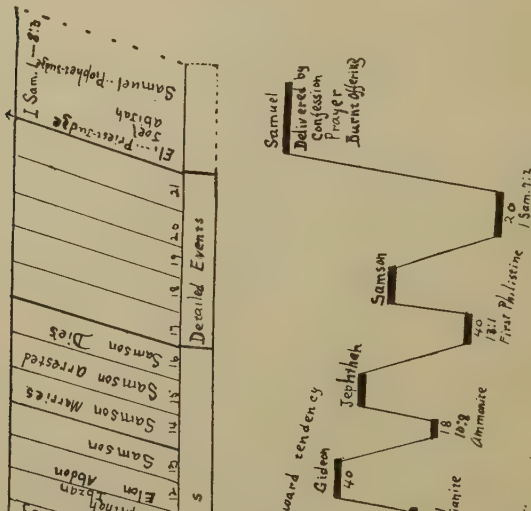
This book covers a period of about four hundred years (Judges 11 : 26; 1 Kings 6 : 1; Acts 13 : 19). It is a period of neglect of law and neglect of the Mosaic Law in particular. The word "precious" in 1 Sam. 3 : 1 means "scarce." (Compare 2 Chron. 15 : 3.) Anarchy and blood are prominent. Note the "did not drive out," of the first chapter. Compare with these expressions the vows in Joshua 24. Underscore these expressions in the first chapter and then connect the scores, thus making in the Bible what is called "railroading."

Compare Deut. 12 : 8 with Judges 21 : 25.

It must be remembered that there are great stretches of time when nothing happened for which events are recorded. Again, there are times when events occur in quick succession. There is much evil, but such a monotonous desert of sin and apostasy is brightened by oases of deep devotion and earnestness.

The events of the Book of Ruth occurred in the time "when the judges ruled." It is a touching story of a sweet home life. All reformations began in homes. God can work wonders when he can find a true home through which to work. Note that the genealogies are not attached to the bloody book of Judges, with its heroes of war. The last verse of Ruth reads, "and Salmon begat Boaz [Ruth's hus-

band], and Boaz begat Obed, and Obed begat Jesse, and Jesse begat David" (. . . Christ).



FIRST AND SECOND SAMUEL

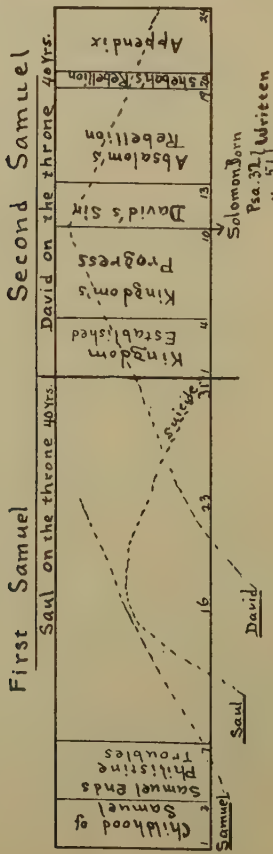
Long ago the Samuels were known as King Books. Thus we would have had four King Books. The opening of First Samuel has Eli administering as judge. After his death his sons were unable to please the people who clamored for a king. In chapters 4: 3—7: 2 the word "ark" occurs thirty-seven times. The word is taken up again in 2 Sam. 6: 3, where David gave it the place God intended. It is mentioned fifteen times in the second place.

Three great characters attract our attention in these books. They are Samuel, the man of prayer and father of the prophetic order; Saul, the choice and goodly young man, whose life was changed when he ate supper and dwelt one night with so great a man as Samuel; and David, the king, in the making through his pursuit of jealous Saul.

Recall how Samuel was given in answer to prayer. He started schools of prophets. One was still held at Bethel, another at Gilgal, and another at Jericho in the time of Elijah. "Sons of prophets" meant students in these schools where the Scriptures were taught.

David is on the throne in Second Samuel. Israel had in him a great leader who was a poet, a musician, a statesman, a man of letters, a warrior. He began his reign by restoring religion. His time was prosperous. Israel reached her zenith about the middle

of David's reign. After David's sin, rebellion and strife set in, and although David still occupied the throne, disintegration had begun. The sixth verse of First Kings reveals that David had not disciplined his children in his home, and suffered consequences.



Solomon occupied the throne forty years, as told in the first eleven chapters. His reign was one in which wealth was manifest. Great building was done. Armies were kept. Taxes were oppressive. This king, however, prospered in what his father had amassed. He did much writing, but its color is not equal to that of the father.

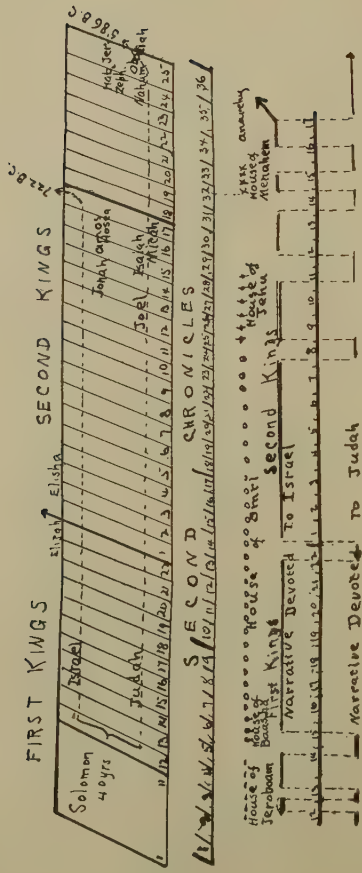
Upon the death of Solomon the kingdom was divided (975 B. C.). The northern kingdom continued until 722 B. C. (2 Kings 17), when it was carried into captivity by Assyria. It had nineteen kings and nine dynasties.

The southern kingdom, Judah, continued with twenty kings and one dynasty until 586 B. C., when it was carried to Babylon. The first three kings of Judah bent their efforts to recover Israel of the north, but without success.

The student should underscore kings of Israel in red and kings of Judah in blue, and connect with black line the colors thus made. In Chronicles the student will underscore only kings of Judah, marking in blue those of whom it is said they did right and in red those of whom it is said they did evil.

Note that Assyria had Nineveh as its capital to the north of Babylon.

Assyria lasted from 1270 B. C. to 625 B. C., when


FIRST KINGS
SECOND KINGS
SECOND CHRONICLES
Solomon 40 yrs
Israel
Judah
Elijah
Elisha
Jonah
Amos
Hosea
Joel
Isaiah
Micah
Hab. Jer.
Zeph.
Obad
Nahum
House of Jerobaam
House of Baasha
First Kings
House of Omri
Second Kings
House of Jehu
Narrative Devoted
To Israel
Narrative Devoted
To Judah
House of Menahem
anarchy

Babylon overthrew it. Babylon continued to 539 B. C., when Cyrus the Persian claims attention.

First and Second Kings are divided by two great prophets—Elijah and Elisha. Never were two men more different than these: Elijah, a flying scepter of the desert; Elisha, a farmer and citizen of a town; the former, breathing forth judgment and slaughter; the latter, abounding in healing ministry; the former, terrible as a stroke of lightning; the latter, gentle as a morning sunbeam; the former, the earthquake and fire of Horeb; the latter, the still small voice; the former upon the crest of the wave one day and in the valley of discouragement the next; the latter, constant as the streams of God and unruffled in times of adversity.

We have noticed prophets since the time of Samuel and even long before that time. We get no books of prophets until we reach Second Kings. Perhaps Joel is first, about 810 B. C. Jonah, Amos, and Hosea were prophets whose messages were delivered to Israel. Amos was a citizen of the south. While Amos and Hosea were in the north, Isaiah and Micah were prophesying to Judah. After Israel was carried away, Habakkuk, Zephaniah, Nahum, Obadiah, and Jeremiah prophesied in Judah. Daniel and Ezekiel were carried away captives and prophesied during the captivity. The last three books of prophets were written after the captivity and tell many things not told by Ezra, Nehemiah, and Esther.

FIRST AND SECOND CHRONICLES

These two books were perhaps written later than the Kings. It will be noticed that Chronicles connects directly to the book of Ezra.

First Chronicles begins with Adam and lists genealogies until David is reached. It then parallels the two books of Samuel. Second Chronicles parallels the two books of Kings. These books were originally one. Jerome divided them when he translated the Vulgate or Latin Bible. They contain all the history of the Israelites from Adam to the captivity of Judah, briefly told. They have a religious purpose and are the first in ecclesiastical history which continues in Ezra and Nehemiah after the captivity. Much attention is given to worship. Six chapters are devoted to the building of the temple and details are given even to doorkeepers and singers. Solomon's long prayer is found here. Kings of whom it is said, " They did right," are given much place. The Chronicles are concerned with religion, priests, worship, the temple. Kings are concerned with the throne and the political situations. The Septuagint called Chronicles " The Book of Omissions." It is like John to the synoptics.

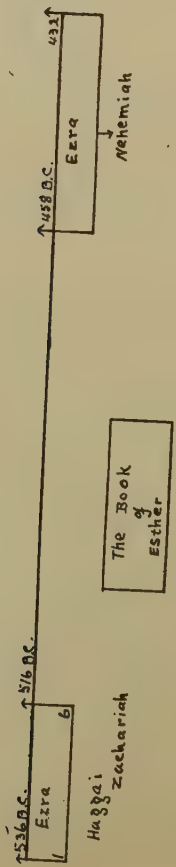
EZRA, NEHEMIAH, AND ESTHER

The book of Ezra is in two sections. The first part embraces six chapters covering the time from 536 B. C. to 516 B. C. The latter contains chapters seven to ten, covering the time from 458 B. C. to 432 B. C. Thus these two sections are separated by a period of fifty-eight years. Haggai and Zechariah prophesy during the time of the first section. Nehemiah the reformer did his work during the last section. Malachi came upon the scene about twelve to twenty years later than the book of Ezra.

Zerubbabel returned with a small band of devout lovers of Jerusalem and the cause of God. They tried to rebuild the temple, but had much opposition. Ezra came later as a scribe to teach these returned ones the mother Hebrew tongue, which they had lost during the seventy years of captivity (seventy years from the time the first band was taken. Four times they were taken in twenty years). About twenty years after Ezra went to Jerusalem, Nehemiah, a mighty man of influence and executive ability, went to build a wall. His book abounds in initiative and executive ability. Nehemiah was a devout lover of the Jews and instituted reforms with zeal after the wall was built.

The book of Esther occurred in the time between the two sections of the book of Ezra. Esther perhaps never saw Jerusalem. Her work was in the east, where she saved her nation from slaughter. The

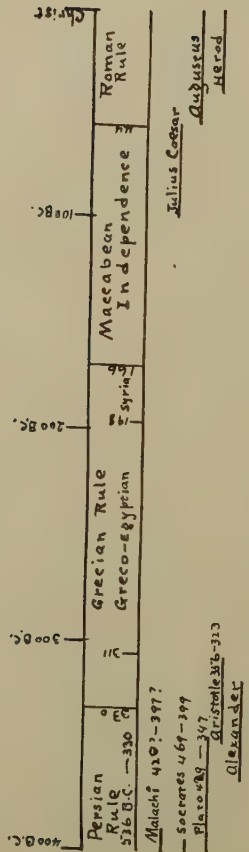
feast of Purim was instituted in memory of this deed, and no doubt the book was written to record how the feast arose.



THE INTERTESTAMENTAL PERIOD

The books of the Bible were written over a period of about sixteen hundred years, beginning with Moses and ending with John. There are long stretches of time when no books were written. An example of this is noticeable in the time from Malachi to Matthew. Our old family Bibles used to contain the Apocrypha of a number of books which might well be read at this time. They contain much interesting history and many spiritual lessons. Those who made up our Bible (canonized it) did not consider these books of sufficient merit to be included.

This period was from about 400 B. C. to Christ. During this time Palestine was ruled by four powers. We have seen that when Judah returned (some of them) from the captivity the Persians were ruling. Later the Persians were conquered by the Grecians under Alexander the Great, whose swift phalanxes and myriads of spears conquered the East so rapidly that within a few years all fell to him. He is the fierce he goat of Daniel, who went so fast that his feet did not touch the earth. The Grecians fell into discord later and a great leader of the Jews, Judas Maccabeus, whose very name means sledge hammer, was able to throw off foreign supremacy and assert their independence for more than a hundred years. Rome under Julius Cæsar came to the position of world supremacy in 44 B. C., and we find Rome ruling and the world at


400 B.C.
Persian Rule
536 B.C. —330
Malachi 420?–397?
—Socrates 469–399
Plato 428 —347
Aristotle 384–322
Alexander
300 B.C.
Grecian Rule
Greco-Egyptian
Ptolemies
200 B.C.
Syria
Seleucids
100 B.C.
Maccabean Independence
Julius Caesar
Augustus
Herod
Roman Rule
Christ

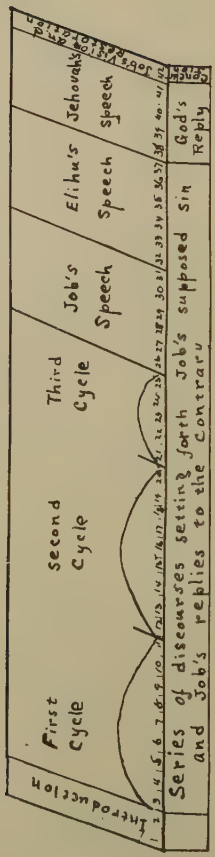
peace enjoying political order and discipline with commercial prosperity when Jesus came. The Grecian language of culture was spoken, however, for one of the successful ambitions of Alexander the Great was to unify the speaking world he conquered. Greek was carried to the Far East.

JOB

Job was written perhaps as early as the time of Abraham. It is dramatic poetry. Job is represented as a very wealthy man, who had a family of seven sons and three daughters. He was devout, so that after his children feasted Job offered sacrifices, lest the children might have displeased God.

Beyond the scene of this serene life we catch a glimpse of the other world in 1: 6-12. Satan declares to God that Job is righteous because of mercenary advantage. Remove this, declares Satan, and Job will curse God. Satan is granted the privilege of testing Job. In 1: 13-19 we are again on the earth, beholding what terrible things can be done when Satan prompts them. The things done, however, and in connection with Job's material prosperity, even to the taking of his children, Job remains righteous and Satan is outdone.

Again we look upon a scene in the other world (2: 1-6). This time Satan is granted more privile e, all but the taking of Job's life. Job remains righteous, even when his wife would have him turn against God. In Job's plight his three friends come to comfort him. They are so astonished that they do not speak for seven days. At last Job begins the dialogue, opening the drama of the book. These three speak by turns, Job replying to each. There are three cycles of speaking, but the


Job
Introduction
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42
First Cycle
Second Cycle
Third Cycle
Job's Speech
Elihu's Speech
Jehovah's Speech
Job's Vision and Repentance
Series of discourses setting forth Job's supposed sin and Job's replies to the contrary
God's Reply

third friend fails to take his turn the third round. Job closes with a long speech at the end of the third cycle, declaring his innocence as to the cause of his suffering. The three friends, according to the belief of the time, try to have Job confess guilt in order that he may recover. Their doctrine is "Much suffering, much sin."

A young man by the name of Elihu now comes upon the scene, with his braggadocio and inflation of words to the bursting point. Chapters 32-37 are given to him. He fails to reach Job.

Job learns his lesson when God speaks (chapters 38-41) in two addresses. Job replies (42: 1-6) in deep humility.

The closing section (42: 7-17) is in prose. It shows Job restored and praying for his friends. His latter estate is more glorious than his former.

The problem of the book is the reconciliation of suffering with a God of love and justice. Goodness exists, irrespective of reward; the governing of the world by providence; God delays the punishment of the wicked.

Some see in Job the entire plan of salvation. But lest we be more fanciful than the book permits we shall not try to set forth such teaching.

PSALMS

This is in reality five books, the first including 1-41, the second 42-72, the third 73-89, the fourth 90-106, the fifth 107-150. These psalms were written for the Psalter by different authors during a period from Moses to the captivity, or over a thousand years. "This Psalter is a marvelous record of human hearts pouring themselves out from age to age in communion with God."

If the law told Israel what they *ought to be,* the prophets what their religion *was not,* these psalms told what religion *was* to some. Throughout they are animated with the thought of piety and patriotism. They touch upon human experience and every hope of man. They touch all phases of Israelitish history and God's dealing with them. Some are didactic, others are historical, others are nature psalms. Some express penitence, some tell of affliction, some are intercessory. Adoration, reflection, thanksgiving, petition, penitence, judgment are strong feelings manifest, but the principal note is that of praise. They contain great doctrines of God, of Christ, of the future, of the moral and spiritual life. Jesus loved to quote from this book, and for that reason must have lived much with it.

The style is not rhythm, but parallelism. The Hebrew language, lacking in adjectives, stressed thought by repeating an idea in a parallel word and lengthening

the description. This is lost in the translation into English. The ninetieth psalm is ascribed to Moses. The 137th was written during the captivity. To David are ascribed seventy-three. The 119th is an acrostic, using the twenty-two Hebrew characters in eight verses to each character to ascribe praise to the law. It is as though there were a monument of twenty-two faces, with eight verses on each face telling the glory of the law. Language is therefore exhausted to praise God. The words law, statutes, testimonies, ordinances, occur one hundred seventy-six times.

Some of the psalms are found in other books of the Bible. Such outbursts of deep feeling as we read in Luke 1: 47-55, 68-79; 2: 14, 29-32; 1 Cor. 13 might well have been included in the Psalms had the book continued to be gathered and revised.

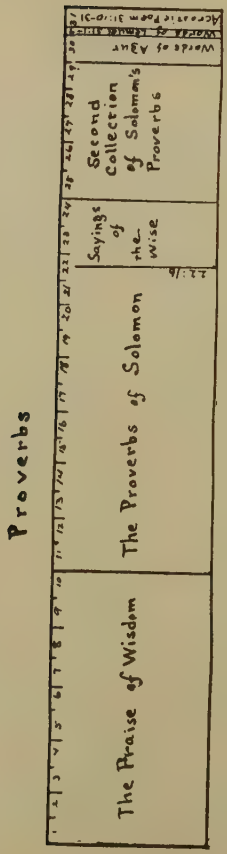
PROVERBS

The book of Proverbs is not a collection of witty and terse sayings. It is a philosophy of life. To the Hebrew mind God was present in every event. There are not two worlds, but one, and God is over all. The world is morally governed and man must fit into that government. Here we find the rich and poor, the slothful and diligent. Supreme trust in God, wise dealing in business, obedience to parents, the curbing of the tongue, a good character, are urged upon all.

The book is a collection from different authors. Solomon is the most prominent author. Wise men are referred to. These were famous in the East and came at the birth of Jesus later. They were a distinct class of teachers, apart from priests, Levites, prophets or scribes. They were keen observers of all the relations of life, which to the Hebrews was not merely a religious life, but a mental life, for underneath the mental they saw the divine reality. The teaching is both positive and negative. There is the voice of wisdom, understanding, knowledge, prudence, subtilty, instruction, and discretion. There is also the voice of folly, simplicity (simple-mindedness), brutishness, stupidity, ignorance, and villainy.

There are seven parts to the book:

1. The Praise of Wisdom—1-9.
2. The Proverbs of Solomon—10: 1—22: 16.


Proverbs
The Praise of Wisdom
The Proverbs of Solomon
Sayings of the Wise
22:16
Second Collection of Solomon's Proverbs
Words of Agur
Words of Lemuel
Acrostic Poem 31:10-31

3. The Sayings of the Wise—22: 17—24: 34.
4. Second Collection by Solomon—25-29.
5. The Words of Agur—30.
6. The Words of King Lemuel—31: 1-9.
7. An Acrostic Poem—31: 10-31.

Sometimes sonnets, epigrams and proverbs are interwoven as in chapter thirty.

ECCLESIASTES

This book of twelve chapters is classed as one of the books of wisdom. It does not rise as high as some other books, but has a distinct purpose. In the first two chapters the writer seems to be a sour pessimist. He sees the round of disappointing things in monotonous repetition. There is nothing new under the sun. But he is saying these things to have us observe that if the aspirations and hopes of man are realized on earth, they will fail to satisfy his spirit. All is planned that man may realize he is not crushed, for he is in fellowship with God. We are to "fear God and keep his commandments, for this is the whole duty of man."

THE SONG OF SOLOMON

This is an idyl. It is in the form of a lyric drama. We have seen the Book of Job in the form of a drama, showing a man faithful in midst of great physical and mental trials. Now we have a woman in the midst of seductive temptations of an oriental court, remaining faithful to her pledge of love. This book has been made the symbol of a faithful church. There are many difficult passages. It will be remembered that what seems shocking to us was in that time considered entirely moral and permissible.

The story relates an account of a beautiful country maiden of the north who attracts the king's attention. She is therefore brought to Jerusalem to enter the harem. After Solomon tries every inducement to have her become his wife and fails, she is permitted to return to her lover, to whom she has pledged herself.

The book is a protest against polygamy, written in a time when that was the almost universal custom.

The four well-marked divisions are:

1. The king attempts to win the love of the Shulamite —1 : 1—2 : 7.
2. Second attempt of the king to have her love him— 2 : 8—5 : 8.
3. Third attempt of the king to win the maiden—5 : 9—8 : 4.
4. Triumph of the Shulamite—8 : 5-14.

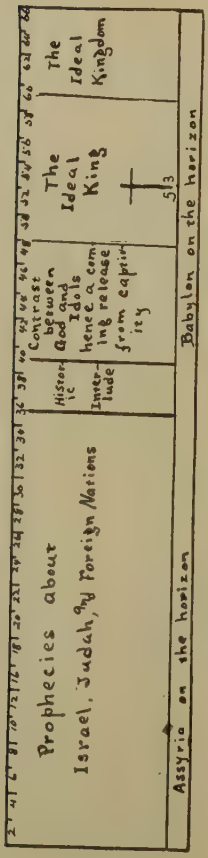
ISAIAH

Isaiah is the prophet of faith. Hezekiah was on the throne when war clouds gathered thick. In the midst of the troubles the good king died. Isaiah, whose ministry was in Jerusalem with statesmen, remembered the promise of God that David was not to fail in having a successor upon the throne. In his despair he went to the temple to worship. There, looking up, he saw the throne occupied, for the Lord himself was upon it. Imbued by this vision that the throne was not and could not be empty, Isaiah surrendered himself and volunteered to be sent upon the most difficult task given to humanity.

In 734 B. C. Ahaz had seen Tiglath-Pilezer II fight the Syro-Ephraim War (chapters 1-12). In 722 B. C. Shalmaneser took Samaria captive. The terrible war closed, for in 711 B. C. Ashdod was besieged and taken by the tyrant Sargon. Now in 701 B. C. Jerusalem is besieged by Sennacherib.

Thus in chapters 1-35 Assyria is in the background. In chapters 36-39 we have an historical interlude. In chapters 40-66 Babylon is in the background.

The book covers the date of about 750-695 B. C. It would be well to read this book, placing a title of one or two words in a proper place of the diagram for each chapter. The first chapter has four themes—thoroughness, formal worship, pardon, purification.


Isaiah
Prophecies about
Israel, Judah, and Foreign Nations
Historic
Interlude
Contrast between God and Idols hence a coming release from captivity
The Ideal King
5/3
The Ideal Kingdom
Assyria on the horizon
Babylon on the horizon

Isaiah divides readily into two sections. Some think there were two Isaiahs. Some think there were six Isaiahs. One wrote the book, but the last section rises to a lofty vision of a great day when Messiah (Christ) will reign.

In the first section, chapters 1-12 are discourses relating to Judah and Israel. In chapters 13-27 prophecies about foreign nations are set forth. Definite predictions are made in the outlook of Isaiah about Assyria, Babylon, Egypt, Tyre, Damascus, etc. Chapters 28-35 discuss the relations of Judah to Egypt and Assyria. Chapters 36-39 tell of the great deliverance of Jerusalem.

The second division (40-66) may be divided into three parts. Chapters 40-48, the certainty of the coming release; 49-59, the ideal King; 60-66, the ideal Kingdom. In the center of the last section we see the *Suffering Servant,* chapter 53.

JEREMIAH

Jeremiah lived about one hundred years later than Isaiah and prophesied up to the very captivity. He was himself permitted to choose whether he would go along to captivity or go elsewhere, for the enemy esteemed him highly. He chose Egypt as his home and died there. He is called the prophet of Piety. His book is a combination of biography, history, and prophecy. He saw the destruction of the nation. His mission was a sad one. His ministry was like one who had to accompany a criminal to the scaffold. It is unfair to call him the weeping prophet, with an insinuation that he was "boring for water," a kill-joy. He had his place to weep alone. He bore a great heart of love, and an inner urge compelled him to speak when he had concluded that he would remain silent. He was a man of deep convictions, but of an emotional and sensitive nature. His work might have caused the stoutest heart to shrink from his task.

His Book of Lamentations consists of five distinct poems, in five chapters, dealing with the calamities that befell Judah and Jerusalem. When the battle of Charchemish was being fought Jeremiah was not permitted to speak. His pen was busy, however, preparing thought for the hungry minds that would seek refreshing after the war, as happens again and again in history. These prophets were far-visioned men.

Often in spite of their denunciations they were the most hopeful spirits of their age.

Jeremiah falls into ten distinct sections, as follows:

1. Introduction—1.
2. Judah's Sin—2-6.
3. A Call to Repentance—7-10.
4. The Appeal to the Covenant—11-13.
5. Rejection and Captivity Foretold—14-22.
6. The Remnant Restored—23-29.
7. Consolations—30-33.
8. Destruction of Jerusalem—34-45.
9. Prophecies About Foreign Nations—46-51.
10. Historical Conclusion—52.

EZEKIEL

Ezekiel is the prophet of *Individualism.* "The soul that sinneth it shall die." "The father shall not bear the guilt of the son, nor the son the guilt of the father." Ezekiel was born a priest. Jeremiah, Ezekiel, and Daniel lived near the same time. The last two were carried into captivity, Daniel being taken to Babylon with the first group and Ezekiel farther north with the second group. Ezekiel's prophecies are much like those of Jeremiah. Ezekiel discusses the great principles for which he stood—the terrible power of sin; the majesty of God; individual responsibility; the new order of things.

While in captivity the Jews were treated as colonists and not as slaves. For this reason they were permitted to keep up religious ceremonies and teaching. It is believed that the synagogue worship began during the exile. Before the exile Judah and Benjamin, as well as others, kept up their petty tribal differences. The exile amalgamated them, especially Judah and Benjamin.

Chapters 1-24 are occupied with predictions about the downfall of Jerusalem.

In chapters 25-32 there are predictions in regard to foreign nations. Ezekiel sits in a vast political cemetery, erecting the headstones over the graves of

the nations that have been laid in their eternal sepulchres.

In chapters 33-48 the restoration of Israel is pictured in glowing imagery. The prophet sees one measuring the new temple and making preparations for a restoration which challenges imagination.

DANIEL

The Book of Daniel consists of twelve chapters. Six of these chapters relate to history; six have dreams and visions. Daniel was a youth, taken captive by Nebuchadnezzar. He held the very highest government position under the Chaldean, Median and Persian Dynasties. He went with the first into captivity, lived through the whole period of captivity, and saw the return under the King Cyrus. He was devout; a statesman and a prophet without an equal. He saw his own nation reduced to a dependent kingdom. He saw clearly the course of events and the destiny of empires. He saw the coming of the Messiah, whose name he mentions. He shall set up a kingdom which shall not be overthrown.

Daniel is determined to magnify Jehovah, who can deliver his servants from the den of lions and from the fiery furnace. Jehovah will have no idol worship, even with Belshazzar's feast. The image set up by Belshazzar will be destroyed by a "stone cut out without hands." Daniel is unmistaken in his teaching about the resurrection. Daniel's God is a God of all nations.

When the Jews were driven by adversity they asked when these things would be over. Daniel's book is a religious philosophy of history. In canonizing the Old Testament this book was hardly classed as a prophecy, but as a sacred writing.

HOSEA

The prophet of love.

Hosea lived in the northern kingdom. His book is the longest of the so-called Minor Prophets. His message was to Israel what Jeremiah's was to Judah. It was delivered about 785-725 B. C.

Little is known of the life of Hosea. His home life was sad. His wife loved and followed other lovers, and Hosea uses this situation to appeal to Israel to return to Jehovah, who espoused them.

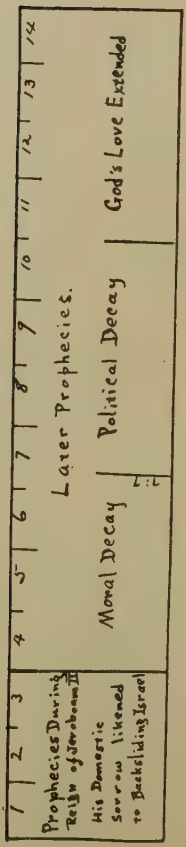
Chapters I-III belong to the time of sinful Jeroboam II.

Chapters IV-XIV belong to the kings that follow.

Sin, punishment, repentance, restoration are the themes dwelt upon.

An analysis of the book:

1. Introduction—1-3.
2. Moral Decay—4: 1—7: 7.
3. Political Decay—7: 8—10: 15.
4. God's Love Extended—11: 1—14: 13.

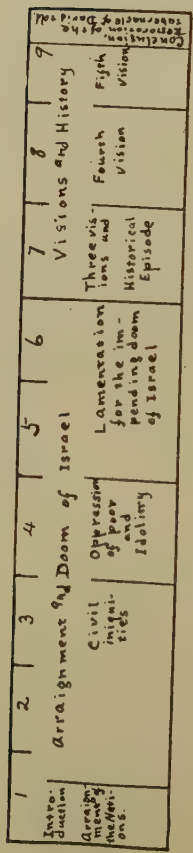

Hosea
1 2 3 4 5 6 7 8 9 10 11 12 13 14
Prophecies During Reign of Jeroboam II
His Domestic Sorrow likened to Backsliding Israel
Later Prophecies.
Moral Decay
1:1
Political Decay
God's Love Extended

JOEL

Joel prophesied about 810-860 and his is, therefore, perhaps the oldest of the prophetic books. Pure classic language characterizes his writing. He prophesied in the time of Joash, who was under the influence of the priest, Jehoiada. Reference is made to the scourge of locusts that darkened the sun and moon. Joel used this as a warning, and the phrase, "sun and moon darkening," became a popular expression for punishment. He calls upon the people to repent. An idyllic picture of the restoration of Jerusalem under the Messiah is drawn in 3: 16-19. His book is one of a series of apocalypses culminating in Revelation. His most distinctive prophecy is that of the outpouring of the Spirit (2: 28-32), which was fulfilled on the day of Pentecost as related in Acts.

AMOS

Amos is the prophet of Moral Law, and delivered his prophecies 790-760 B. C. He was a native of Judah, but was called upon to speak in the north when bitter race hatred existed. He began with marked tactfulness by speaking of other nations first and gradually circling close, prophesied doom to his own Judah, and at last delivered his invective to Israel. He told of the downfall and exile of Israel. At the close he prophesied hopefully of the greatness of the Messianic Kingdom in glowing pictures (9: 11-15). To Amos God is sovereign in nature and in history. Amos was well acquainted with current events and in a telling manner drew upon these for illustrative materials.


Amos
1
2
3
4
5
6
7
8
9
Introduction
Arraignment of the Nations.
Arraignment and Doom of Israel
Civil Iniquities
Oppression of Poor and Idolatry
Lamentation for the impending doom of Israel
Visions and History
Three visions and Historical Episode
Fourth Vision
Fifth Vision
Conclusion. Restoration of the Tabernacle of David.

OBADIAH

This is the shortest book of the Old Testament.

This prophet has hidden himself behind his words and we know nothing more of him. He prophesied about the time of Jeremiah just before the captivity of Judah. Many think his reference to the destruction of Jerusalem in this book refers to that of Nebuchadnezzar when Daniel was carried away. The immediate occasion of the book was the brutal rejoicing of Edom over the capture and the ruin of Jerusalem.

JONAH

Jonah prophesied about 810-790 B. C. In content and form the book sounds like the narratives of Elijah and Elisha. It is story and history rather than prophecy. While it is in the form of narrative and the miraculous, it is designed to teach great moral and spiritual lessons. Jonah is referred to in 2 Kings 14: 25. He told Jeroboam II that he would be successful over the Syrians. This came to pass, and the lines of the ancient kingdom of Israel were extended to the ancient marks. His work was in the northern kingdom.

The book contains forty-eight verses of 131 words. It is the account of a street preacher. He tried to run off from God, who was thought to be territorially circumscribed. His peevishness, reproof of God, his obedience to his call, the rewards for his testimony, his confessions, are a graphic picture of human fickleness. When this is done the prophet drops out of sight, that we may behold the Hand that led. Many miss the great lessons of the book by being absorbed with a fish story. If we belive in the miraculous there is no difficulty.

The call of Jonah is given in the first two chapters.

The preaching of Jonah is found in chapter 3.

The anger of Jonah and the mercy of God are found in chapter 4.

MICAH

Micah means "Like God." He prophesied 745-725 B. C. The first verse of the book locates him. He is contemporaneous with Isaiah in Judea and works among villages and in the country while Isaiah labors in the city of Jerusalem. He pictures judgment for Judah in dark words, telling how Jehovah is coming forth out of his place amid awful convulsions. He sees an invasion in which village after village is destroyed. Samaria goes down and destruction is at the very door of Jerusalem. The book contains many references to the Messianic Kingdom. The birthplace of Christ is told (5: 2).

The chief prophecies are:

1. Destruction of Israel—1: 6-7.
2. Desolation of Jerusalem and the Temple—3: 12; 7: 13.
3. Carrying of the Jews to Babylon—4: 10.
4. Return from Exile, with Peace, Prosperity and Spiritual Primacy—4: 1-8; 7: 11-17.
5. A Ruler in Zion—4: 8; 5: 1-2.

Chapters I, II—Judgment for national sins.

Chapters III-V—Judgment for social sins.

Chapters VI-VII—Judgment for covenant breaking.

NAHUM

Nahum belongs to the great group of prophets who prophesied just before the captivity of Judah. His prophecy dates about 660-630 B. C. His book has a single theme, which is the destruction of Nineveh. Some have foolishly declared that his words in 2: 4 are a prophecy of our modern automobiles. These words are but a description of the terribleness of the war chariots of Babylon. The name "Nahum" means "consolation." His prophecy has the idea of *annihilation.*

HABAKKUK

This prophet of Judah belongs with the class of Jeremiah and Ezekiel. He prophesied about 620-610 B. C. The key verse of this book is 2: 4. Note the "worldling" and "righteous one shall live by his *faith.*" This is the verse that became the text for Paul in the book of Romans. Other prophets attacked sin; Habakkuk is first to state the problem of life. The problem here is national, but like that of Job, Psalms, Ecclesiastes, where the problem is individual. The book is in the form of dramatic dialogue between Habakkuk and Jehovah.

Chapter I—The problem of seeming triumph of wrong.

Chapter II—God's second answer.

Chapter III—God's third answer.

ZEPHANIAH

The word means, "One whom Jehovah guards." He prophesied 630-620 B. C. His words are against Judah. The book reflects as a mirror the evil of the times of Manasseh and Amon. The book of the Law was found in the temple (2 Kings 22: 8), and the prophet denounces the unrighteousness of the time in unsparing words. All nations must account for sin. A new idea is brought in when the conversion of the heathen nations is mentioned. Instead of a stream of nations pouring into Jerusalem to worship God, men shall worship him everywhere. Compare 2: 11 with John 4: 21.

HAGGAI

This book comes after the captivity and in the time of Ezra. Haggai prophesied 520-518 B. C. He is concerned for the restoration and glory in reconstruction. To this end the people must return to righteousness, and the Law with its rites must be restored. Ezra and Zerubbabel are characters to be studied in connection with this book. Analysis:

An appeal to rebuild the temple—Ch. 1.

The temple to be more glorious than the old one—2: 1-9.

A blessing will come with the new temple—2: 10-19.

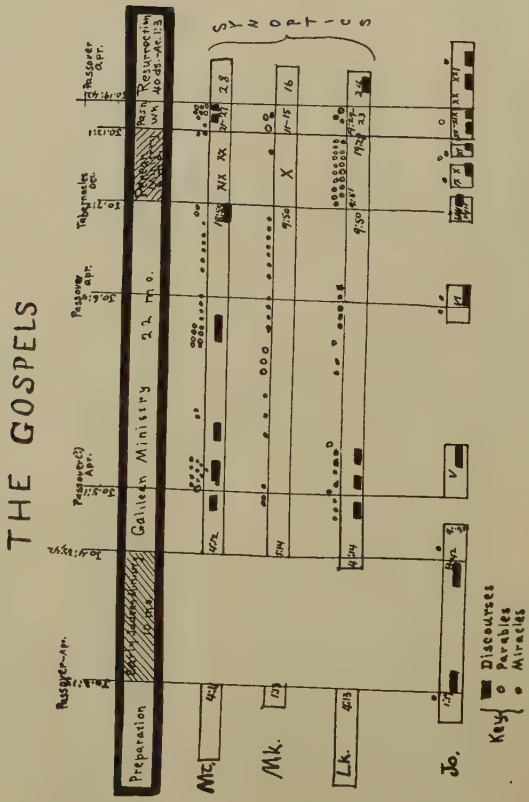
A special promise to Zerubbabel—2: 20-23.

ZECHARIAH

This book is contemporaneous with Haggai and similar to it. The book falls into two main sections: Chapters I-VIII, the rebuilding of the temple; chapters IX-XIV, the Messianic King and Kingdom. In the first section eight visions of comfort and promise are found. These are followed by four oracles, a variety of prophecies and a conclusion portraying graphically the Messianic Times.

MALACHI

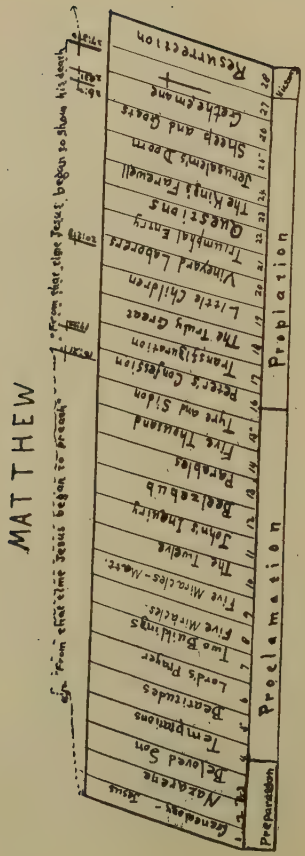
This is the last of the Old Testament books, the prophecy being delivered 420-397 B. C. Judah is at this time a Persian province. The evils mentioned in this book gradually grew up in Jerusalem and are mentioned in Ezra, chapters 9 and 10, and in Nehemiah 13. Bad harvests, and increased disappointment in not seeing the Messianic Kingdom come, gradually lowered the enthusiasm of the people and they succumbed to social evils. God's moral government was questioned and the people began to ask the question, "Does it pay?" Notice the *whereins* of the chapters. This is a characteristic expression of the indifferent people. Malachi predicts the messenger of God coming suddenly to his temple, and that the old prophecies will be fulfilled. It is significant that the Gospel of Mark takes up this note.


THE GOSPELS
Passover-Apr.
Passover(?) Apr.
Passover-Apr.
Tabernacles Oct.
Passover Apr.
Preparation
Galilean Ministry
22 Mo.
Passion Wk.
Resurrection 40 ds.-Ac. 1:3
SYNOPTICS
Mt.
Mk.
Lk.
Jo.
Key
Discourses
Parables
Miracles

MATTHEW

Many changes took place between Malachi and the time of the New Testament. The Alexandrian conquests carried the Greek language everywhere, thus unifying the speaking. The Romans conquered the Greeks and ruled from the Atlantic to the Euphrates, and from the northern part of Europe far into Africa, thus giving the world political security and unity. The Jews had been carried everywhere, and had their synagogues in all parts, and this disseminated religion. Outwardly this was an age of peace and culture, but inwardly there were marks of decay. Greece had done her thinking, Rome had manifested power, the Jews had a formal religion, but God and moral restraint were scoffed at. Paul's picture in the first chapter of Romans was true to life at this time. The older ideals were giving way for something better.

There are four Gospels. The first three being most alike are often known as synoptic (seeing together). John is different (see diagram). Matthew was a Hebrew. He was one of the twelve apostles. He wrote his Gospel to convince the Jews that Jesus was the long-looked-for Messiah. For this reason he begins with a genealogy which tactfully shows an outstanding event at each succeeding generation of fourteen beginning with Abraham and closing with Christ. The first chapter closes with Jesus as Savior of his peo-


MATTHEW
"From that time Jesus began to preach"
"From that time Jesus began to show his death"
Genealogy - Jesus
Nazarene
Beloved Son
Temptations
Beatitudes
Lord's Prayer
Two Buildings
Five Miracles
Five Miracles - Matt.
The Twelve
John's Inquiry
Beelzebub
Parables
Five Thousand
Tyre and Sidon
Peter's Confession
Transfiguration
The Truly Great
Little Children
Vineyard Laborers
Triumphal Entry
Questions
The King's Farewell
Jerusalem's Doom
Sheep and Goats
Gethsemane
Resurrection
Preparation
Proclamation
Proplation
Victory

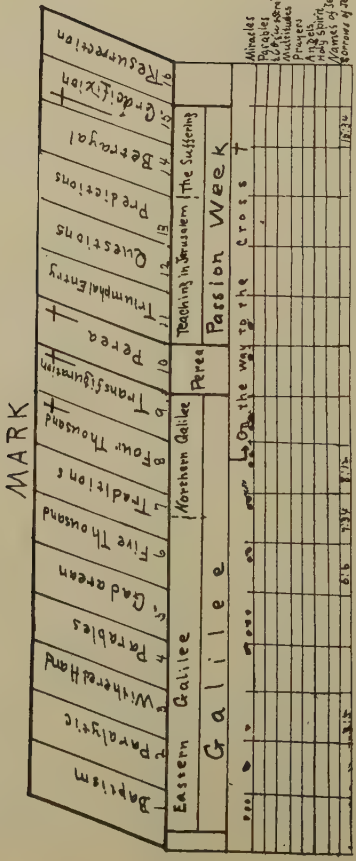
ple. The second chapter adjusts the difficulty of the prophecy of Micah 5: 2 with Jesus living in Nazareth. The third chapter sets forth the forerunner of Jesus according to Old Testament prophecies. The fourth chapter presents the Messiah tested. Chapters five to seven set forth his tenets. Chapters eight and nine contain ten miracles of power. There are five quotations in the first three chapters from the Old Testament and sixty-five from it in the book. "Kingdom of heaven" is used thirty-two times. The key verse is the first verse of the book. The Sermon on the Mount and a number of other sermons are found in this book. Some of the parables are found only in this book. It is plainly a book of rejection of Jesus by the Jews.

MARK

Mark was not one of the Twelve. He was the son of one Mary, a Christian of great influence, who afforded her house to Christians in perilous times (Acts 12: 12). Some think the "upper room" was in her home. Mark went with Paul on the first missionary journey, accompanied Peter to Babylon (1 Pet. 5: 13), and later was with Paul at Rome (2 Tim. 4: 11).

Mark likely wrote his Gospel before Matthew, about 60 A. D. It was written to Romans who were conquering the world. Jesus is set forth as a Hero doing things. The words "forthwith," "anon," and "immediately" are used many times. There is no genealogy. There is no use for one in writing to these people. Jesus is not in a hurry, but busily engages in activities. The word picturing is superb and artists have loved to dwell here. Explanations of Hebrew and Aramaic names and customs are given. Latin words are used instead of Greek. The Romans would not ask about the Old Testament. They would ask, "Who is Christ?" "What did he do?" "What did he claim?" Mark proceeds to answer these questions.

The plan of this book is more like Matthew than either of the other two Gospels. One parable, the automatic growth of the kingdom (Mark 4: 26-29), is peculiar to this book. See the two diagrams on previous pages for general plan and synopsis.


MARK
1 Baptism
2 Paralytic
3 Withered Hand
4 Parables
5 Gadarean
6 Five Thousand
7 Traditions
8 Four Thousand
9 Transfiguration
10 Perea
11 Triumphal Entry
12 Questions
13 Predictions
14 Betrayal
15 Crucifixion
16 Resurrection
Eastern Galilee
Northern Galilee
Perea
Teaching in Jerusalem
The Suffering
Galilee
Passion Week
On the way to the cross
Miracles
Parables
Lodging Straightening
Multitudes
Prayers
Angels
Holy Spirit
Names of Jesus
Borrows of Jesus
3:15
6:6
7:34
8:12
13:34

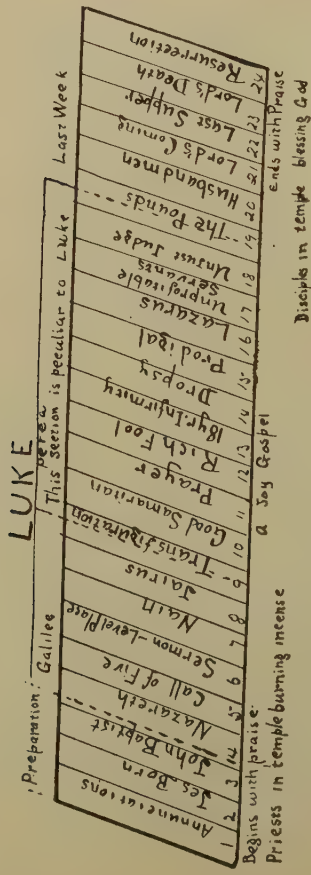
LUKE

Luke was a native of Asia Minor. He was a physician. He was with Paul at Troas on the Second Missionary Journey (Acts 16: 9-40), where the narrative in Acts uses the word "we." Luke wrote Acts, and both books are dedicated to one Theophilus. Luke wrote about 63 A. D.

The book has a world-wide character which is peculiar to it. The genealogy follows the baptism of Jesus, where he was called "My beloved Son," and traces back to God on the human side through Abraham and Adam, passing along lines somewhat different from that in Matthew, which comes down the opposite direction from Abraham. Jesus is the Savior of all mankind, for Luke wrote to both Jews and Gentiles.

More than half of the Gospel is peculiar to itself. It has many notes of joy, beginning with it and closing with it. It contains more prayers of Jesus than the other three Gospels together. It abounds in references to women. Luke declares in the first verses that he is starting out to "set in order" the things believed and taught concerning Christ. His book is orderly. However, some believe that the nine chapters devoted to the Perean Ministry (see diagram) is but the place where Luke wrote things that did not readily find another suitable location. This would be foreign to his expressed purpose in writing. A number of miracles

are peculiar to Luke. The same is true of parables. The diagram furnishes an analysis in simple form.



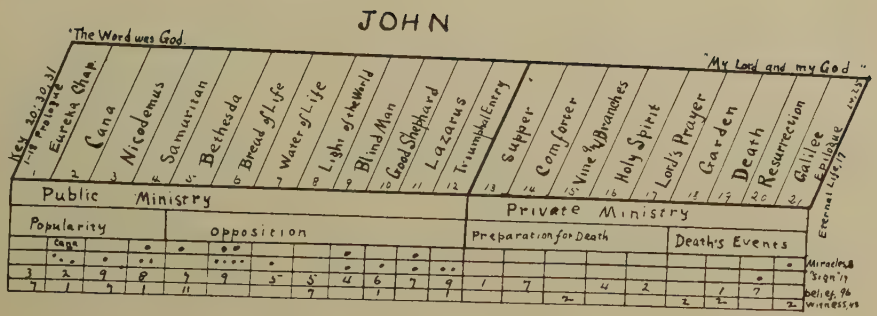
JOHN

John was one of the Twelve. He wrote the three epistles which bear his name and the Book of Revelation. All John's writings are late in New Testament times, about 90-100 A. D. The other books of the New Testament were written from 56-68 A. D.

Tradition says that John was the only one of the Twelve who died a natural death. He was bishop of Ephesus late in life and wrote Revelation after banishment to the Isle of Patmos. John was the greatest soul of his day late in his life, and his opposers had much difficulty in disposing of him.

Schall says of the Gospel of John, "The most original, the most influential, the most important book in all literature." Another calls it, "God's love-letter to the world." Another calls it, "Christ's love-letter to the church." It is said that the Gospels are the heart of the Bible; John is the heart of the Gospels; John 3: 16 is the heart of John.

The style is neither polemical nor apologetical, except incidentally, but clear, deep, simple, natural, serene. He uses the word "believe" about a hundred times. John has but eight miracles, most of which are peculiar to the book, but around each miracle he weaves a discourse full of significance. Edersheim thinks that John, writing much later than the others, put intentionally into his book what others had omitted. A


JOHN
"The Word was God."
"My Lord and my God"
Key 20:30,31
1-18 Prologue
Eureka Chap.
Cana
Nicodemus
Samaritan
Bethesda
Bread of Life
Water of Life
Light of the World
Blind Man
Good Shepherd
Lazarus
Triumphal Entry
Supper
Comforter
Vine & Branches
Holy Spirit
Lord's Prayer
Garden
Death
Resurrection
Galilee
Epilogue
Eternal Life 17
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21
Public Ministry
Private Ministry
Popularity
Opposition
Preparation for Death
Death's Events
Cana
Miracles 8
"Sign" 17
belief 96
witness 48
3 2 9 8 7 9 5 5 4 6 7 9 1 7 2 4 2 1 7 2
7 1 7 1 11 7 1 1 2 2 2

false philosophy, known as gnosticism, had come to threaten the spiritual life of the Christians. Paul met it at Corinth and his epistles to Corinth and to Colossæ meet it. This philosophy attempted to account for Jesus as an unusual Specimen of humanity, but denied his divinity. The first verse of John's book declares his logos (Word) to have been in the very beginning. The thirtieth and thirty-first verses of chapter twenty are in direct opposition to that false philosophy.

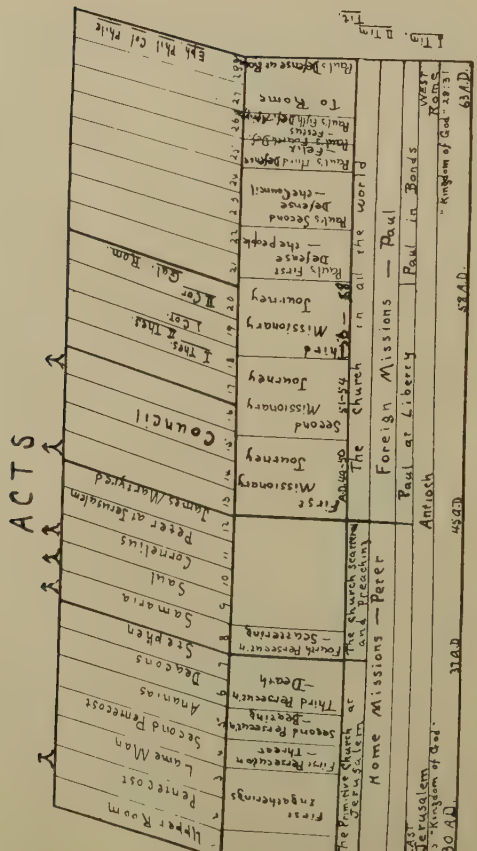
John calls upon various witnesses to testify, as though we are permitted to listen to testimony in a court and render our decision after hearing them. What an array of witnesses! The Father, the Son, his works, the Scriptures, John Baptist, the disciples, the Spirit, the Samaritan, Nicodemus, Lazarus, Pilate, etc.

The book gives us the only account we have of the early Judean ministry of Jesus (see diagram). Almost the entire book is made up of accounts of Jesus attending feasts at Jerusalem. Nearly half of the book is devoted to the last twenty-four hours of Jesus' life.

ACTS

Acts was written by Luke, who also wrote the book which bears his name. In the dedication of the book to one Theophilus, Luke declares that he is about to narrate the work of Christ with the disciples through the Spirit after Christ was taken up. This is, therefore, a Holy Spirit Book. It is the Acts of the Holy Spirit through holy men. We have four Gospels, but there is but one book of this sort. The growth of the church is seen in this age when the laity and officialdom were one in Christ. The idea of an upper class of ruling ones and higher in rank than laity came with organized Christianity in Roman times. Every reform in the church since has come up from the laity. The church in Acts grew spontaneously from within, through teaching and testimony. Every one "talked Christ" wherever he was, and nothing could withstand the ongoing of such a kingdom embued and motivated by the dynamics of heaven, terrible as were the conflicts with heathendom.

The doctrines of God, sin, Satan, salvation, conversion, prayer, joy, hope, etc., are interesting topics in the book. A list of people, of miracles, of missionary stations is also helpful. There are six great peaks in the book. They are indicated at the top of the diagram. The *first* is the Day of Pentecost, without which there could have been no Book of Acts. The *second* is the


ACTS
Upper Room
Pentecost
Lame Man
Second Pentecost
Ananias
Deacons
Stephen
Samaria
Saul
Cornelius
Peter at Jerusalem
James Martyred
Council
First Ingatherings
First Persecution — Threat
Second Persecution — Beating
Third Persecution — Death
Fourth Persecution — Scattering
The Primitive Church at Jerusalem
The Church Scattering and Preaching
Home Missions — Peter
EAST
Jerusalem
Kingdom of God
30 A.D.
37 A.D.
45 A.D.
58 A.D.
63 A.D.
Antioch
Foreign Missions — Paul
Paul at Liberty
Paul in Bonds
WEST
Rome
"Kingdom of God" 28:31
First Journey
Second Missionary Journey
Third Missionary Journey
Paul's First Defense — the people
Paul's Second Defense — the Council
Paul's Third Defense — Festus
Paul's Fourth Defense — Felix
Paul's Defense at Rome
The Church in all the World
I Thes.
II Thes.
I Cor.
II Cor.
Gal.
Rom.
Eph.
Phil.
Col.
Phile
I Tim.
II Tim.
Tit.

scattering of the mother church out of Jerusalem. Hard as it may have seemed, this was God's way of having the kingdom spread. They went everywhere preaching Jesus. The first fourth of the book is taken up entirely with events at Jerusalem. At first Christians worshiped with Jews in the temple. The *third* high peak is the conversion of Saul (Paul in Greek, Saul in Hebrew). This needs no further explanation. The sooner such men, who do things, are converted to Christ the better. The *fourth* high point is the breaking down of the middle wall of partition between Jew and Gentile (chapter ten). The Gospel is for all nations. How slowly national prejudices and race hatred broke away! What a time Paul and others had after this, to induce even Christians to take a wider view of the cause of Christ! The *fifth* high point is found in the thirteenth chapter in the organization of foreign missionary endeavor. That new church up in that cosmopolitan region of Antioch got a committee (Acts 11: 22), but it continued to please the Lord. We are viewing how the Holy Spirit worked and still works. From that church all these missionary journeys went forth, not from the church at Jerusalem, where perhaps the Spirit was hindered by traditions and prejudices. The *sixth* high point was the crossing of the Gospel into Europe (chapter sixteen). Never was there a greater crossing over this Hellespont than when these four men followed that Macedonian call and took the Gospel to the very doors of our pagan ancestors. History records the crossing of this strategic place by mil-

lions of soldiers, but no army made such marked changes in Western civilization as these four men with the pure Gospel of love and good will.

The book of Acts closes very abruptly, telling how Paul dwelt in the house for which he paid his own rent, and that he received visitors. During that two years Paul wrote four epistles. Six epistles were written earlier (see chart) and three later. Paul also wrote some epistles we do not have.

ROMANS

Most of the books of the New Testament are in the form of letters. Some of these letters are written to churches and some to individuals. In these letters will be found the first and greatest development of Christian theology.

Christianity is a missionary religion and was soon carried far from Jerusalem. Perplexing problems arose and appeals were naturally made to the apostles who were oustanding in carrying the Gospel. Some letters were read in churches other than the one to which the letters are addressed. We have reason to believe that some letters were lost. In this way we have a very clear understanding of the condition of the early churches, and behold their troubles, their customs, their joys and their doctrines.

Paul wrote Romans when on the third missionary journey, perhaps while on his stay at Ephesus, about 58 A. D. Heathen writers speak of the large number of Jews in Rome. When Pompey entered this city 63 B. C. he took captive many Jews for his triumphal entrance into the Imperial City. It is likely that this was the beginning of the Roman colony. It is believed that the beginning of the church at Rome was made by Jews who, present at Pentecost, were converted to Christ. Paul had not been in Rome at the time of his writing this letter. The letter is addressed to both

ROMANS

"The citadel of Christian faith." — Godet

"The profoundest book in existence" — Coleridge.

Key 1:16,17 Introduction 1:1-17	Gentile	Jew	Faith	Abraham	Adam	Resurrection	Law	Spirit	Election	Free Grace	Olive Tree	Living Sacrifice	Love Fulfilling	Meat	Spain	Phoebe
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16

Doctrinal		Theological	Dogmatical Jewish Unbelief	Practical
Necessity of God's way of Salvation 1:18 — 3:20	The Method 3:21 — 4:25	Sin — Results: Godward	self-ward Jew-ward	neighbor-ward State-ward

God's Way of Saving People. cf. Hab. 2:4 or The Philosophy of the Plan of Salvation

Hinge of the Book — 11:33—12:2.

"Law" 79 times

"Spirit" 24 " 17 in Ch. 8.

"Righteousness" — Key word.

Theme, "Justification by FAITH

Man in Sin, 1:18-3:20

Redemption, 3:21 — 11:36

Thru Justification — God's Side

Thru Sanctification — Man's Side

Service, XII — XVI.

Compare James and Galatians

Jews and Gentiles. The book is the expression of Paul about the doctrine believed and taught by the church, and is the product of Paul after twenty years of service, experience, preaching and prayer in the cause of Christ. The theme is "justification by faith." It is a masterpiece of logic. No ordinary mind could have formulated so keen and complete a series of arguments. Scarcely a question about the great doctrine remains untouched here. Paul took the sweep of the entire church into his consideration and could with confidence press it to the very gates of Cæsar's palace.

"No hope can on the Law be built
Of justifying grace:
The Law which shows the sinner's guilt
Condemns him to his face.
Silent let Jew and Gentile stand,
Without one vaunting word,
And humbled low confess their guilt
Before heaven's righteous Lord."

Analysis:

1. Introduction—1: 1-15
2. The doctrinal—1: 16—11: 36
   (1) Theme—1: 16, 17, Roman "power," Greek "wisdom."
   The Gospel is power.
   (2) The divine justification—1: 18—4: 25.
   The universality of sin—1: 18—3: 20.
   The universality of grace—3: 21—4: 25.
   (3) The divine sanctification—5: 1—8: 39.
   What justification does.

(4) The reconciliation of the doctrine of universal offer of salvation—9: 1—11: 36.

3. The Practical Consideration—12: 1—15: 13.
   (1) The relation of God—consecration—12: 1, 2.
   (2) Relation to the church—faithfulness—12: 3-8.
   (3) Relation to all men—love—12: 9-21.
   (4) Relation to the state and society—13: 1-14.
   (5) Relation to the example of Christ—15: 1-13.

The Valedictory—15: 14—16: 27.

Personal matters—commendations, greetings, warning, salutation, doxology.

Corinth, when Paul visited it, was the largest and most important city of Greece, with about 400,000 inhabitants. It had one time been destroyed by the Romans and later rebuilt by Julius Cæsar. Being situated at the isthmus between two gulfs, the commerce of the time flowed through it. The inhabitants were therefore sailors, merchants and refugees from all parts. It was a wicked city, where the people held a perpetual vanity fair. The Greek goddess, Aphrodite, was worshiped in a magnificent temple by a thousand priestesses in its religion. Decadent Greek philosophy contented itself in mere discussions of words denying the future that unlimited enjoyment of the present might be followed.

In the midst of such an apparently hopeless element Paul began his preaching in 51 A. D. on the second missionary journey after being rejected by the intellectual leaders of the university city of Athens. The eighteenth chapter of Acts tells about the founding of the church at this place. He made his home with Aquila and Priscilla. At first Paul preached to Jews only. When they refused him he turned to the Gentiles. Apollos also did much to strengthen the church.

The pressure of heathen customs was very great for these young Christians. Dissensions arose. The relation of Christians with heathen social, religious

and political institutions was a matter of delicate concern.

Paul was at Ephesus, across the Ægean Sea. Rumors reached him of the situation. Some reports reached Paul from those who had come from Corinth. A letter asking advice was sent Paul. In reply Paul wrote the first letter, which deals with the supremacy of Christ over all parties, the correction of moral and social disorders and the true doctrine of the resurrection.

After sending the first letter by the hands of Titus, about 57 A. D., Paul was very anxious in regard to its reception (2 Cor. 2: 1f.). He left Ephesus and went to Troas. Not finding Titus he proceeded to Macedonia, where after a time Titus joined him. The report from the Corinthian church was encouraging. The second epistle was then written, perhaps from Philippi, to express his joy that his words were heeded and to vindicate his principles of action.

In First Corinthians, the student will do well to find the words, "wise," "wisdom," and "know" in the first four chapters. The first three verses are the greeting. These in all Paul's epistles are interesting. Find in the first verses of chapters five and six what subjects Paul is discussing. Notice the subject which opens chapter seven, and that Paul's reply is this time to a letter. Again, notice the subject in chapter eight. This subject continues to 11: 1. There are two subjects in the eleventh chapter (11: 2-16) and one in

11: 17-34. After thus offering these church correctives Paul turns to spiritual gifts. Therefore the hinge of this book is at the twelfth chapter.

The theme is Church Order.

Analysis of First Corinthians:

1. Introduction—1: 1-9.
2. Partisan divisions—1: 10—4: 21.
3. Incest—5: 1-13.
4. Lawsuits—6: 1-20.
5. Four questions about celibacy and marriage—7: 1-40.
6. Meats offered to idols—8: 1—11: 1.
7. The veil in public worship—11: 2-16.
8. Disorder at the Lord's Supper—11: 17-34.
9. Abuse of spiritual gifts—12: 1—14: 40.
10. The resurrection—15: 1-58.
11. Collection for the saints, final summary—16: 1-23.

Analysis of Second Corinthians:

Theme—Church ministry. Key verse—4: 1, 2.

If First Corinthians was "tearing," Second Corinthians is "healing."

1. Salutation and thanksgiving—1: 1-11.
2. Paul's feeling and conduct toward the church—1: 12—7: 16.
3. The ministering to the saints—8: 1—9: 15.

4. Defenses of Paul—10: 1—12: 13.
5. Transition to the conclusion—Paul's intention to come and his motives in doing so—12: 14—13: 10.
6. Conclusion—13: 11-14.

There are no churches named. The country is that which we know as central Asia Minor. About three hundred years before Christ the people of what is now central and northern France conquered this section and were afterward defeated, leaving many colonists from Gaul (France) living in this section. These people were quick to receive and as quick to turn against what they had received. They almost worshiped Paul at first and a few days later stoned him.

Paul reached their cities on the first missionary journey. He visited them again on the next two journeys. The occasion of this epistle was the fact that Judaizing Christians following the trail of Paul taught that it was necessary to keep the law of Moses in order to be saved. This was especially true of circumcision. Paul's authority as a preacher was also called into question. Paul wrote this epistle about the same time he wrote Romans. In this Paul meets a mutilated Gospel. In Romans he sets forth the Gospel as the plan of salvation—the philosophy of the plan of salvation.

The theme is "The Gospel and the Law." The key verse is 3: 11. It is not a Gospel of license, though one of liberty. "Back to Christ," is seen in 4: 15; 3: 1; 5: 4; 5: 7; 1: 6.

The first two chapters are devoted to Paul's vindication as a preacher. The second and third chapters are doctrinal. The last two chapters are hortatory.

EPHESIANS

Perhaps, next to Rome, the most important city visited by Paul was Ephesus. It was inhabited largely by people from Europe. It was a city of learning, a great commercial center. It was prominent in politics and in religion. What was done in this city was heralded. This was the place of the Temple of Diana and of the Theater.

Paul was in prison at Rome when he wrote this letter about 61 A. D. Some think the epistle was a circle letter read among the churches. The epistle needs meditation more than analysis. It contains the deepest spiritual truth to be found in the New Testament. It is the most churchly book in the New Testament. Its theme is "spiritual relations of the church." The key verse is 1: 3. The diagram will furnish sufficient analysis.

EPHESIANS

"I speak in regard of Christ and the church"

The Holy Catholic Epistle — The most churchly epistle.

I	II Temple Unity 2:11-14	III	Body Unity 4:3-16 IV	Family Unity 5:23-32 V	Soldier's Armor VI

God's Work therefore **Man's Walk**

Sample Basic Works; 1:2,3,6,11

- His calling
- His inheritance
- His Power; 1:15-19
- His resurrection
- His ascension
- His session, 1:15-2:10
- God made us alive, 2.5
- God raised us up, 2:6
- God made us sit together, 2:7

Walk worthily, 4:1
Walk no longer in vanity, 4:17
Walk in love, 5:1
Note - "Put away"
Walk as children of light, 5:8
Walk carefully, 5.15, 16
Giving thanks, 5 21, 22

→ 3:16 "I believe that the root of almost every schism and heresy
→ 6:10 from which the church of God has suffered has been the effort of man to earn rather than to receive his salvation and that the reason preaching is commonly so ineffective is that it calls on men oftener to work for God than to believe God working for them" — John Ruskin

PHILIPPIANS

We will always remember Philippi as the place where the first church of Europe was founded—A. D. 52. The sixteenth chapter of Acts gives us a graphic account of the founding of this church on the second missionary journey.

This letter was written by Paul from Rome, where he was a prisoner. The church at Philippi had sent a gift to Paul in prison. This was not the first time this church had remembered Paul's necessities. The messenger who carried the letter—Epaphroditus—had been sick in Rome and after his recovery is about to return when Paul takes the opportunity of sending this epistle along with him. The letter not only contains an expression of thanks by Paul, but tells something of the spread of the church in Rome and sets forth some important doctrines. Introductions, thanksgivings, greetings and exhortations extend over 1: 1—2: 4. The doctrinal portion covers 2: 5-12. There is then a conclusion of the first part in 2: 13—3: 1. The second part consists of warnings and exhortations, 3: 2—4: 23. Key verse, 4: 4.

COLOSSIANS

Colossæ was located east and south of Ephesus and not far from Laodicea. The epistle was written by Paul in his first imprisonment at Rome. The occasion of the epistle was the rising of a false philosophy called Gnosticism. Christianity was being pressed by different tenets. Ebionism was a Jewish teaching which denied the divinity of Jesus, and is known by the popular name of Judaism (1 John 1: 1; 2: 22; Acts 15; Galatians). Gnosticism (1 John 4: 1, 2) was pagan and composed of two elements: (1) Docetism, which denied the humanity of Jesus; (2) Cerinthianism, which made Jesus fantastic and said that he became divine at his baptism but dropped this divinity at the time of his suffering in order that God himself, in Christ, might not suffer. These early philosophies (Eph. 5: 6; 1 Tim. 6: 20; Acts 17: 18; Col. 2: 8) had much in common with modern rationalistic materialism which would "take away my Lord and lay him, I know not where."

The theme is "The sufficiency of Christ." The letter has a modern application in meeting two errors: (1) That of speculative thinking; (2) that of ceremonialism which makes religion mainly a matter of ritual.

Schaff called this, "The most Christly Pauline epistle."

Coleridge called it, "The sublimest composition of man."

Analysis: Introduction—1: 1-12. Doctrinal—1: 13—3: 4. Practical 3: 5—4: 6. Conclusion—4: 7-18.

FIRST AND SECOND THESSALONIANS

The city of Thessalonica (modern Thessaly) is in Europe not far from Philippi. The founding of the church is recorded in Acts 16 and 17. Paul visited the church afterward.

These letters are probably the earliest letters of Paul still preserved. They were written about 53 A. D., while Paul was at Corinth, not long after leaving Thessalonica, and while Paul tarried some months at Corinth. Paul had left Thessalonica very unwillingly and desired to return (2: 17, 18). He made several attempts to return. When he reached Athens he sent Timothy back to see how the new converts were getting along. The report comforted Paul. The new converts were standing fast and enduring persecution. They were continuing loyal to Christ, but were concerned lest those who loved Christ and had died were missing the glories of Christ's second advent.

The first epistle is therefore devoted to thanksgiving for the brethren at Thessalonica and doctrinal teachings about the Second Coming of our Lord. The second letter devotes 1: 5—2: 17 to "The Great Day of Our Lord," in which the coming of the Lord will be a day of terrible retribution for unbelievers.

Christ is mentioned about twenty-five times in the first letter. The first letter may be considered thus:

1. The model Church—Ch. 1.

2. The model Servant—Ch. 2.
3. The model Brother—Ch. 3.
4. The model walk—Chs. 4, 5.

Or

1. The second coming of Christ and the believer's expectation—Ch. 1.
2. The second coming of Christ and the believer's reward—Ch. 2.
3. The second coming of Christ and the believer's sanctification—Ch. 3.
4. The second coming of Christ and the believer's translation—Ch. 4.
5. The second coming of Christ and the unbelieving world—Ch. 5.

FIRST AND SECOND TIMOTHY AND TITUS

The two letters to Timothy and Titus are called Pastoral Epistles, because they treat principally of the duties of the pastoral office.

It seems that Paul was released from prison at Rome about 64 A. D. He continued two years more in missionary service. During this time First Timothy and Titus were written. The Second Epistle of Timothy was written during the second imprisonment and not far from the time of his martyrdom.

We know something of Timothy, for Paul found him in Asia Minor on the second missionary journey. He did much faithful service with Paul and was near him during his second imprisonment. It was while Timothy was in charge of the church at Ephesus, and after Paul's release from the first imprisonment, that Paul wrote the two epistles to Timothy.

Little is known of Titus. He carried the two letters of Paul to the Corinthians. He was left on the island of Crete to finish work which Paul had begun there.

PHILEMON

This is the only strictly private letter of Paul we have. While Paul was in prison at Rome, Onesimus was one of his converts. Later it was found that this convert had escaped from his master, for slavery was then in vogue. Onesimus was sent back to Philemon, his owner, with this letter of introduction and explanation. But Philemon had also been converted at Colossæ earlier. The master and the slave were now brothers in Christ.

No particular church is mentioned to which these Jews, in danger of apostasy, belonged. These early Christians had turned from the Jewish beliefs to Christ. They were now persecuted as renegades and traitors to the Jewish Law; they were asked how they could turn their backs upon the prophets, the priests, the temple (with its complex and gorgeous ritual in contrast with the simple worship of the despised Christian sect), the angels.

The entire epistle is set to answer these objections. The argument of the unknown author is to set up a strong tenet of the Mosaic Law and then to erect over it something better in Christianity. Notice the word, "better." There is better hope, 7: 19; better testament, 7: 22; better covenant, 8: 6; better promises, 8: 6; better sacrifices, 9: 23; better substance, 10: 34; better resurrection, 11: 35; better country, 11: 16; better things, 12: 24.

It was written about the time of the destruction of Jerusalem, A. D. 70. The diagram is sufficient analysis. Note the method of the author in pausing to admonish after giving certain teaching. Thus there are five parentheses of admonitions distributed throughout the book.

Arthur T. Pierson called the first two chapters, "The Inspired Plan of Salvation."

HEBREWS
Doctrinal Portion
Our High Priest
Humiliated with Divinity
Study the word "BETTER"
Angels
Moses
Joshua
High Priest
Forever
Covenants
Blood
Holiness
Faith
Hope
Good Works
Christ is more than Angels
Jesus is more than Moses
Jesus our High Priest is more than Aaron
The new Sanctuary and the new covenant
The power of Christ's blood to inaugurate the New Sanctuary and the New Covenant.
The new way into the Holiest
Privilege of the fulness of faith.
Privilege of thoughtfulness
Privilege of Love and good works.

JAMES

We now come to what is called the Catholic (General) epistles to churches. These seven epistles are called Catholic because they are not directed to any one church, but are circulating letters for a number of churches.

The author of James is the brother of our Lord. He writes from Jerusalem. Some think that because he does not mention Gentiles, this is perhaps the oldest letter of the New Testament. This is to be doubted.

The cause of the letter is a misapprehension of Christians about *faith* and faith alone being necessary to salvation. It is the Gospel of good works, of steadfastness and patience. Its theme is "practical godliness." There are warnings against a barren faith, uncharitable judgment and undue respect for the rich.

Analysis: Salutation—1: 1.

Exhortation to patience in suffering the will of God —1: 2-18.

Exhortation to patience in doing the will of God—1: 19—4: 17.

Exhortation to patience in awaiting the will of God —5: 1-18.

FIRST AND SECOND PETER

These epistles were written by Peter the Apostle about A. D. 70 from Babylon (1 Pet. 5 : 13) to Christians undergoing trial. Perhaps it was directed to Christians in Asia Minor. We have no record in the Bible of Peter after Acts fifteen. Some think he never reached Rome. He was at the last active in the service, and late in his life this impulsive disciple of Jesus brought to the Christians some of the sweetest messages we have. Doubltless they were distilled in the development of his own character through suffering.

Paul is the great defender of *faith;* Peter of *hope* and John of *love*. Peter mentions six precious things (1 Pet. 1 : 7 ; 1 : 9 ; 2 : 4 ; 2 : 7 ; 2 Pet. 1 : 1 ; 1 : 4).

Analysis of First Peter:

Introduction—1 : 1, 2.
The Doctrines of Grace—1 : 3-12.
The Duties of Grace—1 : 13—5 : 9.
Conclusion—5 : 10-14.

Analysis of Second Peter:

Introduction—1 : 1, 2.
The Goal of Full Knowledge—1 : 3-11.
The Ground of Full Knowledge—1 : 12—3 : 13.
The Growth of Full Knowledge—3 : 14-18.

FIRST, SECOND, THIRD JOHN

These letters were written by the Apostle John about the same time he wrote the Gospel—about 90 A. D. The epistles are similar to the Gospel, in that they emphasize the divine nature of Christ, God manifest in the flesh. The key verse of the first letter is found in 5 : 13. The word "know" (Greek, "ginosko") is found twenty-five times in the first epistle. The word means to know by experience. Another word which means to know intellectually (oida) is used seventeen times in the Greek and fifteen times in our American revision. Thus the word "know" occurs forty-two times. The word to "remain" or "abide" (meno) is frequently used.

We have already (Colossians) told of the rise of Gnosticism, which dared to explain away Christ, and against this false philosophy John hurls his teachings in the epistles and in the Gospel.

First John may be analyzed as follows: Introduction —1 : 1-4. God is Light—1 : 5—2 : 29. God is Love—3 : 1—5 : 21.

Second John is perhaps written from the same place —Ephesus. It is the shortest book in the Bible and is addressed to the "elect lady" (church).

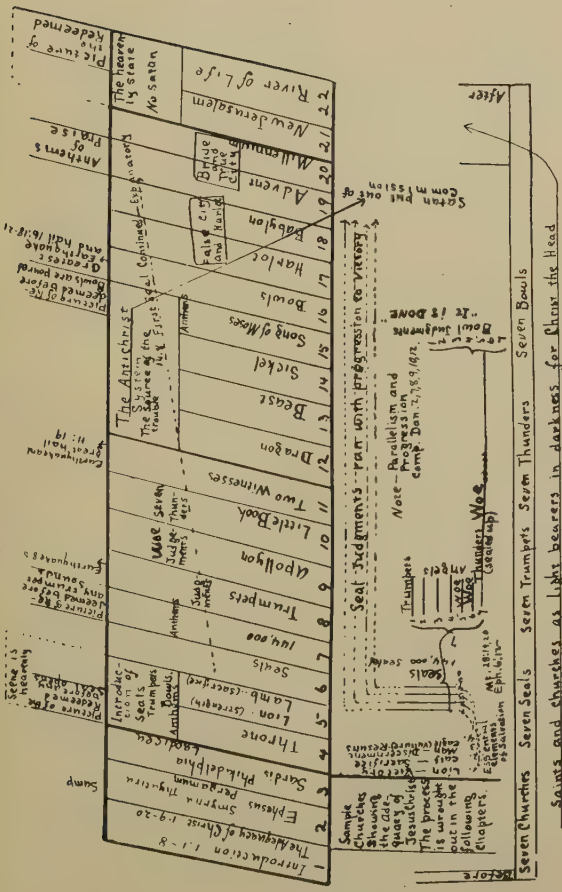
Third John is addressed to Gaius. These letters are all we have of the private life of the great apostle.

JUDE

The writer of this epistle was a brother of James (Matt. 13: 55). He did not at first believe in Christ, but was converted after the resurrection (Acts 1: 13). It is believed that the epistle was written to Jewish Christians in Palestine. Its style is like one of the old prophets. It was written near the time of the destruction of Jerusalem, A. D. 70. Jude states his object in verse three. The "contend earnestly" means to agonize upon, or earnestly agonize. It is a strong word. Jude was about to write another Gospel, but was seized upon to stir up Christians to agonize for what they already had. James wrote of "good works," Jude of "apostasy." The book consists of warnings and exhortations. The background of the argument is drawn from Israel.

John is the author of this book. It is the last of the books as well as the latest. John was banished from Ephesus where he was pastor of the church. His heart is stirred for the cause of these churches which are named in no haphazard way. Beginning on the south at Ephesus the churches named lie northward in succession; then inward along a well-known Roman road. He had definite situations in mind. Thus, while the aged apostle mused, a vision of Christ was seen. He is described in much detail. His robe is not that of a priest, but of a judge. He is girt about the breast with a golden girdle, typical of strength and affection. This one is Head of the churches. He superintends them, snuffing here, pouring in oil there, in order that their light may burn bright in a time of darkness. The business of the church is to witness. Jesus has more at stake than John can possibly have. He holds the elder (oh, heavenly scene!) in his right hand.

Following this wonderful Christophony seven churches are seen in process of functioning. For each church something of the vision of the first chapter is drawn upon to meet the peculiar situations surrounding their several needs, but there is abundance for all, as Christ is adequate to all these needs. In the opening of each letter in chapters two and three the


REVELATION
Introduction 1:1-8
The Adequacy of Christ 1:9-20
Ephesus Smyrna Thyatira Pergamum
Sardis Philadelphia Laodicea
Throne
Lion (strength) Lamb (sacrifice)
Seals
Trumpets
Apollyon
Little Book
Two Witnesses
Dragon
Beast
Sickel
Song of Moses
Bowls
Harlot
Babylon
Advent
Millennium
New Jerusalem
River of Life
Sump
Seal Judgments ran with progression to Victory
Note - Parallelism and Progression
Seven Churches
Seven Seals
Seven Trumpets
Seven Thunders
Seven Bowls
Saints and churches as light bearers in darkness for Christ the Head
Satan the opposition
Before
After

expression, "I know," is voiced by Christ in his ongoing among these churches. He that speaks is Christ at the beginning of the short letters. At the close they are counselled to, "Hear what the Spirit saith unto the churches." Thus Christ and the Spirit are one in functioning through the churches.

There are many unique features about the book. John is saturated with the visions of Isaiah, Ezekiel, and the Old Testament in general. In this imagery the author mingles his pictures.

With the opening of the fourth chapter the scene is heavenly. Frequently a parenthesis of comfort is given before the falling of judgment, which grows more and more intense until the end. The Seal Judgments of chapter six are an extension of Christian character in the world which should lead men to repentance. (Compare 4: 6-11 with 6: 1ff.) These seal figures are drawn from the Old Testament (Ezek. 1: 4-11). These seals merge into thunders, at the seventh seal; the thunders merge into woes; the last woe merges into Bowl Judgments after the advent of the disturber is explained in chapters 12-15. Thus, judgments under these names carry progression and parallelism unto the end.

Note again that the Bowl Judgments (chapter 8) are the prayers of saints saved in precious golden bowls and at last turned upon the earth, thus causing the catastrophe.

The seven churches of chapters two and three are but the model of all kinds of situations, showing the

all-sufficiency of the unseen Christ in directing affairs. Chapters four to eleven present a picture of these churches in operation, meeting opposition, joying in the ever-increasing anthems of praise which begin at the center of things in heaven and go reverberating throughout all creation, at last coming out victorious. Chapter twelve shows us the source of the opposition—Satan and the continued conflict which results in a new heaven and a new earth, where there is no Satan.

The book is therefore *one*. It was written to meet a present need and thus to meet similar needs. Christians would face opposition inevitably, but faithfulness, even unto death, would be rewarded, for they were engaged with the Lord is a cause which could not be defeated, but which would result in glorious victory. What a source of strength!

The style is like that of Daniel. It is not a hiding of Christ in a teaching which is for a distant age and unfulfilled. The word "revelation," means an unveiling, and the reader is asked to "hear and keep" the sayings. Ages of dire anxiety and persecution among the Jews called forth more than once such writings. Daniel and some of the books of the intertestamental times are examples. The book is hardly a prophecy as such. It is classed as sacred writings.

This book has been greatly abused by allegorical and symbolical interpretations. "No symbolism dare conflict with Christ's fundamental teaching," should be the key to Biblical interpretation, including Revelation.

The theme of the book is, "The coming again of Christ, King of kings and Lord of lords." Its object was and is to comfort God's people till he comes.

Some erroneously take 1: 19 as the heart of the book and so explain the verse as to make it read the things which John saw, chapter one, the things which are, chapters two and three, and the things which shall be hereafter, or after these things, chapters four and thereafter, to mean a time yet future. The expression, "hereafter," is in this way distorted to say what is evidently not intended.

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